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# ZION'S HERALD

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NUMBER 21.

"JESUS ONLY."

BY REV. ALFRED J. HOUGH.

As by busy ways I roam,  
From the still retreat of home,  
Couch of pain or bended knee,  
"Jesus only" would I see.  
Holding lightly all earth's gain,  
So that losing leaves no pain;  
Blind to all earth's pomp and show,  
"Jesus only" would I know.

Guarding zealously the throne  
Jesus to call His own,  
I would prove, when friendship dies,  
"Jesus only" satisfies.

Naught have I wherewith to claim  
Holiness for guilt and shame;  
Jesus died for me!  
"Jesus only" is my plea!

All that human mind has thought,  
All that human skill has wrought,  
Is but duty's scanty dole—  
"Jesus only" saves the soul.

Smooth may be the path we tread,  
Calm and clear the sky o'erhead,  
Life be always at its best—  
"Jesus only" giveth rest.

Kings may greet us with care,  
Nations turn aside to bless,  
Lauds and honors still increase,  
"Jesus only" maketh wise!

Wisdom we may seek from books,  
Meadow, sky, and running brooks,  
On no page it, written, lies—  
"Jesus only" maketh wise!

When the cloud of sorrow breaks,  
And the whirlwind answer makes,  
To the tumult of our grief  
"Jesus only" gives relief.

When we bow in tears to mourn  
For the dear ones from us torn,  
Love may some new strength impart—  
"Jesus only" heals the heart.

When the dark and vengeful foes  
Round us in the battle close,  
Crushing helm and piercing mail,  
"Jesus only" shall prevail.

Through the vale of mist and tears,  
Strewn with debris of the past,  
Every step a shock of pain,  
"Jesus only" shall sustain.

When before the throne I stand,  
All my life laid bare and scanned,  
Nothing good in thought or deed,  
"Jesus only" will I plead.

As my upward way I take,  
Welcomed home for Jesus' sake,  
Through the palace of the King  
"Jesus only" will I sing.

Should the minstrels of high heaven,  
Need not be forgiven,  
Other names breathe in their lays,  
"Jesus only" shall make known.

Fragrant flowers of Paradise,  
Mountains grand that touch the skies,  
River flowing from the throne,  
"Jesus only" shall make known.

Jesus! I shall plainly see  
Written o'er the jasper sea,  
Pearly gate, street, tower and wall—  
"Jesus only" all in all!

Death shall come, nor pain, nor tears,  
Where the one-loved Name appears;  
Banished ev'ryone the night,  
"Jesus only" giveth light.

All the names men called sublime,  
Vexing long the ear of time,  
In a great voice shall be drowned—  
"Jesus only" thronged and crowned!  
Luadone, etc.

RALPH WALDO EMERSON.

BY A. WATSON ATWOOD, A. M.

The death of this American philosopher will open again the discussions of the claims of Transcendentalism.

A club was formed in Boston, on the 19th of September, 1836, meeting at the house of George Ripley, a sort of literary co-partner with Dana. In this club such spirits as James Freeman Clarke, Theodore Parker, Miss Elizabeth Peabody, Bronson Alcott, Rev. Thomas J. Stone, Francis, Dr. Channing, and George Bancroft found aesthetic food. Margaret Fuller afterward joined, and started a sheet known as *The Dial*. The paper was not a success, though it contained enough ideal brilliance to warrant one thousand dollars being offered, in a New York journal, not long since, for a complete set, bound or unbound. Emerson was a frequent contributor, but the paper was so carelessly edited that the ideality of its columns verged into the border-land of positive atheism, which was even more than Theodore Parker could endure. The club after awhile fell to pieces of its own weight. The head was too heavy for the feet, and it toppled, just as will any pillar when there is a want of a protected gravity centre.

When Margaret Fuller withdrew from the tripod of *The Dial*, she was a physical wreck. She had thought herself into a decline, and her weary brain refused the bidding of its mistress. Then Mr. Emerson took its chief chair, and the wonderful precision and thought of the man gained him the reputation which

renders his name immortal. His lectures on "Man the Reformer," and "The Times," appeared in the paper, and the ideas drawn from his writings founded the celebrated community, "The Brook Farm." Mr. Emerson was not a communist, but an individualist. He warned the founders of the "Farm" of their error, pointed out their failure, and lived to see its fulfillment. Ideality is a figment of the brain which life cannot render practical, and Emerson knew it; and though he was a frequent visitor, and enjoyed the sociality of the community at the "Farm," he never ceased to warn of the uselessness of any attempt to reduce airy nothings to the level of winning bread.

Ralph Waldo Emerson was born in Boston, May 25, 1803. Before he was ten years, his father died. His mother was a very devout Christian woman, who superintended the education of her five sons, sending Waldo, as she always called him, to Harvard College, at fourteen. He was not a brilliant student, but in the classics he had no superior in his class. In his junior year he took the first prize in essays, the subject being the "Character of Socrates." All of his spare time he gave to the library. The works of Plato were his delight, and his mind became imbued with the views of that immortal player of chimeric intellectual changes. He scarcely paid attention to his ordinary college duties other than to pass examination by the time-honored methods that wait upon "cramming."

To show the difference between the thought of the Platonic Academia and that of the present century, his senior collegiate essay was upon a theme which gave him a great vantage-ground—"The Present State of Ethical Philosophy." In 1821 he was graduated, and taught a school of ladies.

Dr. Channing saw the germ in the young Emerson, and induced him to study theology. Emerson loved the great Unitarian divine, but frankly told him that if he ever entered the ministry, he would not wear the collar. He would have freedom. Creed was nothing; individual everything. Channing said, "I have no creed but humanity, no belief but God and humanity." And then Mr. Emerson after a time entered the desk. This was in March, 1829. Dr. Ripley delivered the charge, and spoke of the line of ancestry of the new pastor and the work he would do as a noble son. He proved an effective and valuable minister, devoting himself to the poor of other denominations rather than to the rich of his own.

About this time his beautiful poem "To Ellen at the South" appeared, and the same year he married Miss Ellen Louise Tucker, who died in 1832. Her death nearly crushed her husband, who lived, as he said, "to love my Ellen, my God, and mankind." This same year he frankly told his parish that with his views he could no longer administer the Lord's Supper, and asked that his resignation be accepted. This was accepted with great sorrow by his people, who idolized the man. Broken in health, and feeling the sorrow of the separation from his church, he went to Europe, where he met Carlyle, with whom a ceaseless friendship was begun. Carlyle speaks of Emerson as that "supernal vision, Waldo Emerson. When will another dawn like him?" There he also met Coleridge, and Wordsworth, then poet laureate. In 1833 he began his lectures in this country, and from them until his death Mr. Emerson has been the acknowledged leader in speculative philosophy. He was attacked on all sides, not for what he did say, but from *inferentia*. He knew of the boy who broke the windows because he could not throw over the steeple.

In September, 1835, he married Miss Lydia Jackson, sister of the discoverer of anæsthetics, and from the moment of this union until death called him, his home was his glory and his pride. His wife was a wonderful aid to his genius, and he has often said his best works were written under her radiant smiles. An unfortunate marriage would have killed the philosopher, in the mournful reflection

of his want of philosophy in choosing a helpmate.

In the quaint little village of Concord, Mass., was their home; they occupied it from the day of their union until he passed from life on the 27th of April, 1882. It was in this house he wrote most that will survive him. As all great men are simple in their habits, so was Mr. Emerson. His home was the abode of rustic simplicity.

His study was his delight, and there he could always be found with words of cheer and hope. He despised sham. He loved the world for what there was in man, and he never could find a man so low but that he had something God-like about him. He could not, therefore, accept total depravity as a statement of the moral condition of any of God's creatures.

His views he never forced upon any person; and though he evidently knew the plane he occupied, he would never allow a visitor to know it. Most unassuming of men, most childlike in his illustrious genius, most reverential to the opinions of others, he moved through life lifting his Titan forehead to the sun, and passed into the unknown just as he had lived—a trusting disciple wearing the sacred ephod, fearing God and fearing man.

In 1856 his mother died at his home. She proudly loved her boy; she admired his genius. Enough of immortality for her was it that she had borne Ralph Waldo Emerson.

When the Concord monument was completed, Mr. Emerson wrote the stanzas sung upon that occasion, containing the words so often quoted:—

"Here once the embattled farmers stood,  
And fired the shot heard round the world."

As to the literary merits of Mr. Emerson's writings, it is to be expected that will differ. Rhythm he cared nothing for. Quite all his poems will prove this. He deemed it his duty to expound, not to teach. He was on this ground called an instructor in dogmatism; but he was not an instructor in any sense. His deductions were from the alembic of the study; his assertions were only known to the outside world through the truth of these deductions as he understood them; therefore were his opinions classed as dogmatic. Melody he cared not for other than the harmony of his views, which future generations, he thought, would accept as truth. In proof of this, Mr. C. E. Norton, a distinguished critic, says: "His poems are for the most part more fitted to invigorate the moral sense than to delight the artistic. At times, indeed, he is singularly felicitous in expression, and some of his verses both charm and elevate the soul. These rare verses will live in the memories of men. No poet is surer of immortality than Mr. Emerson; but the greater part of his poetry will be read not so much for its artistic, as for its moral, worth."

His essays on "English Traits" and "Representative Men" are among the finest in the English or any other language. The charm of all his works, whether prose or poetry, consists in the training which the reader's mind unconsciously takes upon itself in accepting conclusions without the mental mathematical analysis of reduction.

The death of Mr. Emerson, following within a month that of Henry W. Longfellow, is a vital blow at the life and purity of our American literature.

Two are left; and when John G. Whittier and James Russell Lowell shall have passed into the shadow, the golden age of the literature of America will have closed, and in its place will be found the age of brass—

the men who write not for the elevation of humanity, but for the brass of the market-place.

Philadelphia, May 1, 1882

"M. B." WAISTCOATS.

BY REV. E. STUART BEST.

One of the strongest speeches made last summer in the Ecumenical Council, and the speech which stirred up the most powerful commotion, was by Councillor Waddy, a son of one of the most eminent ministers that Methodism has produced. His address was on "The Duties and Claims of Local Preachers," in the course of which he stated, in effect, that a clerical garment did not make the minister; that an "M. B."

waistcoat did not impart more efficacy to his sermon than a vest of the most commonplace pattern. Now, the ordinary listener might think that this was all very harmless talk; he might imagine that he was only wasting the time of the Conference by uttering the most commonplace platitudes that everybody admits; but the effect was precisely the reverse—he stirred up the most intense excitement. Many of the papers of the next morning were loud in their condemnation of the eminent lawyer. His bad taste and discourteous spirit were quite generally and strongly disapproved. The trouble was, he had sent a red-hot shot into the ammunition wagons of high-church Methodism; for the existence of such a party in both the ministry and membership of British Wesleyanism has long been an obvious fact. They resent the imputation of being dissenters, and toady to the Establishment, aping its airs and beclouding themselves with some of the fag- ends of its millinery.

No wonder that staunch and loyal Methodists should cordially dislike anything that seems to have any affinity with Rome. We are more than thankful to see that within the last few years there has been such decided return to the "old paths." Wesleyan Methodism, under the leadership of such men as William Arthur, Thomas Garrett and Dr. Pope, is waking from her slumbers, putting on her garments of strength and beauty, and going forth in the power of the Almighty to fulfill her old commission to spread Scriptural holiness all over these lands.

The Ecumenical Council has greatly strengthened the hands of these devoted men, and given the whole church a new inspiration in her heavenly calling. We worshiped in Liverpool on the Sunday after the close of the last Wesleyan Conference. The sermon to which we listened was an appeal to the church, urging apostolic devotion and apostolic toil, that the days of the Pentecost might return. The preacher was a young man, but he had the true Methodist fire. He told this suggestive incident: "I was talking with a friend about the spirit of our late Conference. He said, 'But the men who affected the "M. B." waistcoat were the last to admit any of these allegations. While very emphatic in asserting the churchly ideas of John Wesley, they never professed themselves admirers of his progressive spirit, which spurned the dull routine of rites and precedents when souls were to be plucked as brands from the burning. For years they kept Methodism in their old, musty, leather bottles of ecclesiastical machinery, and that Methodism was not needed in the world when 'its speech and its preaching were only with enticing words of man's wisdom.'

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The benign influences of the Ecumenical Council have been as ecumenical as the council itself. The Methodism of the world glows under its inspiration. Its best work was this intensifying of the old Methodist spirit. More Methodism has long been the greatest need of Methodism; this, under the blessing of God, this greatest Council has supplied.

We were present when one of the most distinguished preachers in our own M. E. Church was speaking, with some friends, on this line of thought. "You know," said he, "I have long been regarded as a high-church Methodist; but since coming to England I have become heartily sick of the whole thing, and now I go in for old-fashioned Methodism with all my might."

Luther never was fully convinced of the corruptions of popery until he visited Rome. And so let any of our ministry who admire a more elaborate and imposing form of worship than they find in their own churches, visit London. Let him sit for an hour under the proud dome of St. Paul's Cathedral and listen to the surprised chanters intoning in mediæval drawl, the solemn service. As it rings and resounds throughout that lofty fane, he may imagine he has an immense conch-shell pressed against his ear. It sounds like the rushing tide, but the small still voice of the Divine One will not be heard in all that surge and swell and roar of harmony. If this will not cure an attack of high-church mania, it is because the patient is incurable.

The expert in botany can tell you the nature and species of a tree by the study of its foliage, just as correctly as the ordinary observer can tell you what that tree is by its fruit. So the priestly attire proclaims the priestly spirit. It is only so many leaves of the deadly Upas of popery which has poisoned and cursed humanity almost since the days of the apostles. It was with just these figures, torn from this tree of death, that the Wesleyan hierarchy sought to cover themselves, and in doing so proclaimed to the world their fall from the true apostolic succession and the loss of their original simplicity and power. So notorious was this fact, that Mr. Spurgeon was heartily commanded when he declared, "The Methodists are fast going to the Church, the Church is fast going to Rome, and Rome is fast going to the devil." This was the evil at which Mr. Waddy aimed such a telling blow, and the "M. B." waistcoat could not cover the ghastly gash he made. We fancy that after this terrible thrust these bogus canonicals will not be so conspicuously flaunted in Methodist pulpits.

But just here I am reminded that some one may be asking, "What

does all this amount to? What do these two mysterious initials indicate?" About the year 1830, some of the clergy of the English Establishment began to array themselves in the professional attire of the Romish hierarchy. The people soon understood the meaning of this uniform, and stigmatized it as "the Mark of the Beast," and from this we have the "M. B." waistcoat. Innumerable facts have demonstrated the sagacity of those who originated this title, for many who began with wearing the "M. B." waistcoat have ended by wearing the black petticoat of the Jesuit.

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Philadelphia, May 1, 1882

REV. HUGH BOURNE.

BY REV. E. BARRASS, M. A.

In the year 1852 two very remarkable men died in England. One was the Duke of Wellington, the hero of Waterloo, and the other Rev. Hugh Bourne, the founder of the Primitive Methodist Connection. The funeral procession which followed the remains of the "Iron Duke" to their last resting-place was of the grandest description. So anxious were the citizens of London to testify their respect to the man who had saved the country from Napoleon's invasion, that the windows of the houses of the streets of London through which

Rev. E. B. Otheman & W. 28th

## Miscellaneous.

## WESLEYAN METHODIST CONNECTION.

## Born Out of Affliction.

By REV. C. PRINDLE, D. D.

Being the only one living who will be likely to give to the public the facts relative to the origin of this denomination in this country, and "having had perfect understanding of all things from the very first" relating to this Christian body, and being in an advanced period in life, I think it may be a duty incumbent on me to state the leading facts connected with their origin, as data for the guidance of those who may wish correct information upon this subject. The history of this body is yet to be written; and my present aim is only to furnish brief facts as outlines to such a history when it shall be prepared.

I need not detail the abuses and sufferings to which the abolitionists were subjected, from 1835 to 1844, in the Methodist Episcopal Church, by the various officers and bodies of that ecclesiastical organization. These facts have been given quite fully by Rev. L. C. Matlack, D. D.; and the details have never been disputed by any competent authority, public or individual. Further, these details were published while the actors in these scenes were living, and every opportunity was afforded for corrections, if mistakes and errors had been made. But as no exceptions have ever been taken to these particulars, it may be assumed that the details given by Mr. Matlack are undeniable facts.

But how, and when, did the convictions of brethren take such form and shape as to give assurance of the organization that was at a subsequent period known as the "Wesleyan Methodist Connection of America?" The following facts will be an answer to this question: Several brethren, by correspondence, agreed to meet together in the city of Albany, N. Y., in November, 1842, for consultation upon what their duty was under existing circumstances. At the time appointed there were five brethren assembled who were of one heart and mind, and were agreed in purpose to follow the leadings of Providence, whatever they might be. Our meeting was in an "upper room" by ourselves alone. It was a solemn, thoughtful time. We all realized that the eyes of God and the church were upon us, and that the questions we were to consider were momentous, and must affect the welfare of many, and furnish, apparently, a new type of Christian morality.

Before anything was said or done, two of the brethren led the little company in prayer to God for His direction and guidance in our deliberations; and if ever there was manifested sincerity and unselfishness, it was then in that "upper room." When we became composed, the first question for consideration was, "Can we do anything more in the hope of bringing the M. E. Church back to her former stand against the giant sin of slavery?" After carefully considering this question in all its bearings, it was agreed that we could do no more than we had done in the years that had passed. Then the question pressed upon us, "Can we be true to God and our fellow-men if we refrain from active hostility to the sin of slavery, which the church has enjoined us to do?" And it was decided that we must proceed as soon as practicable to organize a new body, where we might antagonize this evil and exercise our full measure of influence in seeking its overthrow, especially in the M. E. Church.

This was apparently the first effectual measure that Methodist anti-slavery members had been able to inflict on the pro-slaveryism in the M. E. Church. We had been urged to leave the church if we could not refrain from agitating this subject; and I have the proof now in my possession, that Dr. Bond, who was then editor of the *Christian Advocate and Journal*, had made up his mind, and was actually trying, to write out of the church such men as Scott, Horton, Prindle, Lee, etc., in the belief that if these brethren could be disposed of, the great majority of those who sympathized with them would repudiate them, and the church would enjoy peace. We did not know of the Doctor's purpose at that time, but the fact has come to light since.

The foregoing facts are here given, that the origin and birth of the new body may be seen and known. The Wesleyan Methodists of this country had their birth in that "upper room," in the city of Albany, N. Y., in November, 1842. I could give many facts in detail, but omit them, as they

do not come within my present purpose.

When the convention met in May, 1843, to the astonishment of friends and foes, there were more than six thousand Methodists asking recognition in the new organization. Says Mr. Matlack: "Those who succeeded, did so deliberately. It was the result of calm reflection. Hence, few turned back, and a greater prosperity was realized than any expected. A letter from O. Scott to C. Prindle a short time before his secession, expressed the opinion that in one year's time there might be a denomination raised of perhaps two thousand members. Such was the ambition and hope of the leader, under God; but in six months there were six thousand, and a year afterwards fifteen thousand in the connection, which, after the sober second thought of four years, had increased to nearly seventeen thousand souls." And though a class of preachers came among us who proved themselves unworthy and unreliable, as all newly-organized bodies have, who disgraced themselves, yet, as a body, the Wesleyan Methodists would honorably compare with those we left, both in the ministry and membership, for intelligence and reputable standing in the community. As editor and agent, I personally visited, at different periods, the Annual Conferences for twelve years, and had the best opportunity for observation. I therefore feel justified in stating these facts.

But how can we account for this large increase of members, beyond the estimates of all classes, at the convention in Utica, in May, 1843? It can only be accounted for in the deep feeling that had been produced in the minds of the common members of the church. This feeling was deeper and more wide-spread than had been apprehended. On the 6th of May, 1844, at the General Conference in New York, when anti-slavery memorials were being presented to that body, W. A. Smith, of Virginia, said: "We know only what Methodist ministers think and feel from these memorials. They lead on the people, who but for them would not trouble us on this subject." Phineas Crandall replied: "The ministers do not take the lead. The ministers do not keep pace with the members in this movement. So tardy, in their opinion, has been the action of the ministry, that some members have left the church, and some will leave unless they move more vigorously." J. G. Dow said: "I must correct the mistake with reference to New Hampshire. We are driven up to it by the people; we are pushed on to this subject." So also said Wm. D. Cass; and so also re-affirmed Charles Adams, of the New England Conference.

At a subsequent period, on the proposition of Dr. Capers to appoint a committee to devise a plan for "the permanent pacification of the church," on abolition and slavery, the following remarks were made by a member from New England. They refer to the memorials against the "black resolution," "slavery," and a "slave-holding bishop." "If those matters presented before this body by our people," said the speaker, "are not met fairly and settled according to the view our people have of what is right, they will go from us in troops! We cannot prevent it. Sir, we at the east are placed above a volcano. We see now and then the smoke issuing forth from small fissures, and it may come upon us in all the violence of an eruption when we are least expecting it. Our enemies (seceders) proceed upon the underground railroad plan; and the underground movement will succeed against our best endeavors. Everything depends on the General Conference." To these sentiments all seemed to agree. (Matlack, p. 3, Appendix.)

The General Conference of the M. E. Church in 1844 was the most important convocation that was ever held on this continent; and as the last speaker quoted said "everything depended upon the General Conference," so it proved to be by its transactions. Thousands of preachers and members had pledged themselves, before that body assembled, that if it did not do something to abate the evil of slavery in the church, they would leave. And the anti-slavery preachers and members were so aroused to the peril that hung over them at a critical moment, that a plan was extemporeized for the whole of New England to secede and secure Bishop Hedding as their head (stated by Dr. James Porter in the *Quarterly Review of 1871*). But the action of the Conference was such as to inspire hope on the part of the anti-slavery portion of the church; and secessions ceased almost entirely from that time.

To show the hollowness of the "necessity" plea for return a third and now a fourth year, I conclude this paper

## WHAT THE CONFERENCES SUGGEST.

BY REV. W. H. PILLSBURY.

And has extension repeated come to be an item in the routine business of Conferences, Annual and General? So our quoted theme would suggest. Now, I cannot see it—though not aware of age-dimmed eyes. Perhaps, instead of confessing inability to see what wise men see so clearly, I should hold my tongue, rub my eyes, wipe my glasses, try again—and then play see. There would be more sense, or perhaps nonsense, in this game of *see* were I one of the eligible—fifty years younger—and had aspirations. Upon the first turn of the wheel, though every possible eye-opener was used in the shape of plea of "necessity" in a few cases of possible occurrence, I utterly failed to see. The new campaign, based upon success of the first, promises, and can be successfully carried only by the same pretence of rare necessity, and will be only another turn of the same wheel. I write this only because of a deep interest in that part of the economy of the church which needs no tinkering to adapt it to a too fast age.

I have no apology to offer for any appearance of sentiment short-coming in method or statement in this composition. It is attributable to my matter-of-fact make-up, for which I am in no sense responsible. And just here I want to denounce at being ranked among pessimists because I can see dark spots, and no redeeming feature, in some phases of modern progress. No more can I be a blind optimist, or a Wilde aesthetic, willfully ignoring all ethical features.

The article with the above-quoted caption struck me as being out of place, out of time, and utterly uncalled for. It can mean only the opening of a two-years' vexatious discussion bearing upon the make-up and work of the next General Conference. Ministers—a mere fraction of the whole—and almost none of the churches, are and will be held responsible for the initiation and carrying on of the controversy, the drift of which must be to sharp outlining between two classes in the same body of ministers in a very few Conferences; not to designate the one aristocrat and the other plebian (which would, perhaps, be a little too plain English), but rather as sustaining the relation to each other of hub and periphery; neither of which classes will have much to do with the habitat or movements of the other, except that, both being nominally parts of the same wheel, the hub will revolve—by mutual arrangement within itself—having little to do with the other fellows but to keep them periphering. The periphery will feel—if they do not rebelliously say, as in the fable—"It may be fun to you, but it is death to us."

Itinerancy, the peculiarity of our denomination, supposes uniform circulation; not virtual location of one part, and circulation of another, and much the larger, part of the same body. Revivalists especially should circulate, very few of whom will attain to extension pupils, showing the weakness of the strongest fallacy for a third, and now for a fourth, year. Too apparently the whole thing is to gratify the few that start the ball and keep it rolling, and who expect ultimate success by a system of roll-rolling, after the mode of professional politicians. "Consistency: they art a jewel," not seen in such shams to put through measures obnoxious to the masses.

The invasion of the rule of limitation, after long years of success, is disloyalty to the wise planning of the pious fathers, whose labors were everywhere attended by revivals, and who never dreamed of necessity for return to complete their well-done work; though they had almost infinitely more opposition from ministers and churches, by whom they were treated as wolves and fanatic innovators. And just now I remember an anecdote in point: One of the John Adams itinerants—called "Reformation John"—always had revival. He was once followed by Brother Newell, who, on meeting him, said: "Brother Adams, you are like a child picking berries; you pick leaves and all." "Well," said Brother Adams, "you are just the man to follow me and cut them out."

If the machine is to go on in the rut already cut, the end will be utter defeat of the design of the itinerancy, which is the circulation of talent and the oversight of all the churches; the abolition of episcopacy because of its superfluity; then, a drifting of the ministry to the English or some like system, resulting in an independent ministry and independent churches; the end of which will be, half the churches minus pastors and half the ministers minus churches. The plea for unlimited extension, or even to four years—after the precedent of four years, and indefinite election, or appointment, of missionaries, secretaries, presidents and professors—is a shan issue, these being official and exceptional cases.

The almost universal experience is, that a revival so important as to require a return so clearly as to demand extension, almost never occurs—beyond a first or second year; and, instead of encouraging reckless extravagance (that business men would be ashamed of) by extension in order to complete half-built churches, wisdom and prudent care demand a shortening of the term, to discourage growing and rival extravagance.

If the church is doomed to be quadruply pierced by a bore, to be kept up through two years of every four, and to determine the elections to the General Conference, encumbering our literature with matter that nobody will want to read more than once, then I submit, in the interest and peace of the church, that the issue be joined, once for all, of indefinite extension.

To show the hollowness of the "necessity" plea for return a third and now a fourth year, I conclude this paper

with a case just now transpiring, on this wise: A minister who has rendered one year's service so satisfactorily in the most important charge in the East Maine Conference that his reappointment is unanimously desired, is wanted at the Hub, and forthwith overtures are made for his transfer, which will, and ought to, fall because of beginning at the wrong end.

## A VISIT TO THE SILVER MINES.

BY MRS. REV. JOHN W. BUTLER.

Mexico advances! Instead of taking the long, dusty, jolting ride of five hours by diligence *en route* for Pachuca, we had but one hour's ride in that uncomfortable vehicle, and then took the horse-cars, arriving at Pachuca by noon instead of late in the afternoon as before.

Preparations having been made by kind friends, we started early the next morning on horseback to visit El Chico, an important mining district. After a romantic ride of two hours and a half, we reached our destination, tired and hungry. The afternoon we devoted to strolling about the premises and learning all we could about mining.

The owner of a number of mines in this region is Dr. William Rule from England. His uncle having died, he left his to this property. He is a good man, and a Methodist! He is also accomplishing much good in many ways, of which we will speak further on. His home is in a charming valley.

The house is a long, one-story building, with great rooms opening into each other. In the patio, or yard, are two large square plots for amalgamating the metal. One is the machine for crushing the stone into powder. At the farther end are the plots containing the furnaces.

We will undertake to give our readers an idea of the *modus operandi* of obtaining silver. First, the stones are broken in the mine and washed, so as to show the veins of silver. Then in bags

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## CHEAP BOOKS AND PAPERS.

Methodist books and periodicals are scantly circulated in this part of the country (Maine). The chief obstacle to their sale is their comparative costliness. It is safe to say that not one-half the official members of our church on the Augusta district take ZION'S HERALD, and the same, probably, is true of all other districts.

But few Methodist books are to be found in Methodist families. Our Sunday-schools, to a considerable extent, are supplied with cheaper books and other Sunday-school requisites than are furnished by our Book Room. The money argument has more force with our people than all the eloquent appeals of book agents, editors and preachers. Our publishing houses, with their unequal advantages, ought to be able to defy all competition in publishing cheap literature. Wesley published cheap books and tracts by the million. Why cannot our great publishing house imitate his example?

The profits of the Book Concern should be a subordinate object. If the sole object of our publishing houses were to circulate wholesome religious literature, it would be the grandest power for good in the world. Give us books and papers at the lowest practicable prices, and they will find their way into our Sunday-schools and our homes.

S. ALLEN.

Here we entered the mine, the miners preceding us with lighted candles. As we reached the end, or as far as the workmen have gone in their excavations, we took the pickax and knocked off a piece of the stone, which proved to contain a fair specimen of silver. We then entered a rude hut on the premises erected for the miners' use, while Mr. Butler talked to them about the Bible (they were all Catholics), and especially the verse, "God so loved the world," etc. They listened respectfully, and at the close we knelt in prayer on the ground.

The next day we started to visit the mines that were near by. The path lay along a narrow shelf of the mountain, on the very edge of a precipice and water-fall. The gentleman who escorted us took the lead, followed by my husband, while I brought up the rear, single file. We wound in and out of this mountain, the path sometimes being three or four feet wide, and then not more than a foot. As the escort and Mr. Butler had just passed around a curve, we heard low, murmuring voices mingled with the roar of the water-fall, and as I came round in sight of my husband, he said quickly, "Turn back! Turn back!"

What a moment that was! I did not know the cause, as I could not see ahead on account of the sharp curve. Should I turn the bridle of my horse carelessly, both horse and rider would probably be hurled over the fearful precipice. There was no time for explanations! The turn was made successfully, and we walked back a short distance till we reached a broader path, and all reined up their horses.

The murmuring of the voices grew more distinct. There we waited in almost breathless silence, for none of us knew yet what it meant. Presently the form of an old Indian came in view, bearing in his hand the branch of a tree; then followed young boys and girls, single file, all dressed in holiday attire. Then came boys carrying a box which contained a little chair, and propped up in it was an old, ugly doll, decked out in flowers and evergreen sprigs. In the rear was another old Indian, carrying a framed picture of the Virgin. From a work-shop on the mountain-side about twenty men came out to see the procession, and all took off their hats till it had passed. All this nonsense was in honor of St. Joseph.

The mine we visited is very old, and belongs to another company. It has yielded fifteen million dollars, and still contains an immense amount of silver.

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

## ZION'S HERALD.

WEDNESDAY, MAY 24, 1882.

If a pastor neglects to do his duty to the church he is appointed to serve, he should not complain if the church desires a change of pastor when Conference comes. Churches need pastors that will do the work of the pastorate. They have a right to claim and expect, and no pastor should think of doing less. Faithful pastors are generally desired by their hearers.

Soul-saving is a great work—the greatest work in which any human being can engage. To save one soul, he should not complain if the church desires a change of pastor when Conference comes. Churches need pastors that will do the work of the pastorate. They have a right to claim and expect, and no pastor should think of doing less. Faithful pastors are generally desired by their hearers.

None but fools mock at sin. God abhors sin. Christ died to destroy it. Angels wonder at the grace which forgives it. Penitents weep over it. Believers rejoice at their deliverance from its guilt and power. Only fools mock at it. George Herbert, shocked at such mockery, wrote of its perpetrators: —

"None shall in hell such blets pangs endure  
As those who mock at God's way of salvation.  
Whom oil and balsams kill, what salve can cure?  
They drink with greediness a full damnation."

That famous son of thunder, Benjamin Abbott, tells of a young man on one of his circuits who, while wasting his health and substance in riotous living, boldly avowed his disbelief in future punishment. Going to sea in a vessel commanded by a pious captain, he found himself one day in imminent danger of sinking with the ship in a fearful gale. Then he was greatly terrified; and when the captain asked him what he feared, since he did not believe in a hell, he replied, weeping and wringing his hands, "O! that will do well enough to talk about on land, but it will not do for a storm at sea." This was the confession of an awakened conscience. A sleeping conscience can make light of the doctrine of retribution; but when God quickens it into life, it bears unmistakable testimony, by its terrors, to the truth of the doctrine.

Burke uttered a valuable sentiment when he said, "All men that are ruined are ruined on the side of their natural propensities." Let him who questions this observation, look around and see if he can find a solitary human wreck who is not stranded on some propensity of his nature which has indulged to excess. On the other hand, let him find, if he can, a single example of a human being ruined by bringing his propensities into subjection to divine law! Let him strain his eyes searching through the dead centuries for one exception to Burke's assertion, and we are confident that, if he be honest-minded, he will confess that it cannot be found. Unnumbered millions have been hopelessly ruined by giving the reins to their propensities; and of the unnumbered millions whose lives have borne the flowers of virtue and peace, not one has gained its fruitfulness except by placing his propensities under the control of the divine law. They are wild steeds; but every man who will accept grace for a bit, may bring them into subjection.

There are many things within the range of human observation which are incomprehensible. Among them is the spectacle of an intelligent Christian indifferent to the great question of the world's salvation. How a heart having for its recognized Master the Redeemer of mankind can be without active love for mankind is a problem which cannot be solved by any ardent in Christian mathematics. Dr. Adam Clarke cut the problem when, in strong, honest phrase, he said, "I should hate my scoundrel heart if it did not love all mankind!" That rough phrase, "scoundrel heart," cuts the Gordian knot. Cold indifference to the spiritual needs

of the world, if not the fruit of unavoidable ignorance, must be taken as evidence of a heart, which, if not "scoundrel" in the worst sense of that word, lacks the warmth and liberality of the Master's love. Genuine Christ-love is a thermal fountain of universal benevolence.

The contrast between a man consecrated to God and a backslider is nowhere more strikingly brought out than in Jeremiah's description of the Nazarites of Jerusalem. When engaged in the Temple service he says "they were purer than snow, whiter than milk, more ruddy than rubies." But when in captivity, he says "their visage is blacker than a coal, their skin cleaveth to their bones; it is withered; it is become like a stick." This is glowing rhetoric, but it is feeble compared with the change in character caused by gross departure from the faith of Christ. Apostasy transforms the whiteness of a purified soul into the blackness of iniquity. It destroys the beauty of holiness and replaces it with loathsome features of a soul spotted with spiritual defilement. Sad transformation! Would its subject view himself in the glass of reflection, he would be astonished at the appalling change apostasy has made in his character. Yet vile as he has made himself by his departure from faith and virtue, the All-merciful One looks yearningly upon him, and, speaking from the mercy seat, cries, "Return unto Me and I will return unto you!" And the good Shepherd even now is searching for thee, O wandering sheep, seeking to bring thee back and present thee to the church, saying, "Rejoice with Me; for I have found My sheep which was lost!" O incomparable love!

## THE HOUR AND THE THOUGHT.

The May meeting of the Social Union, held last week, was made an occasion of special interest. The ladies were invited, with such of our church members as were not connected with the society. The membership of the Union is now so large that the additional company could not be accommodated in Wesleyan Hall, and the large parlors of the Vendome were engaged for this purpose. Fully three hundred and fifty were present, exceeding by a hundred our largest expectations, and forbidding the execution of the purpose to have all seated at the tables, and to have the speaking at the close of the collation while the guests were thus seated. We fared better, however, as to provision for sitting, than the multitude which Christ fed; and the male disciples, as of old, distributed the abundant supply of food among the comfortably accommodated ladies, and even found ample time to provide for themselves; the constant moving about greatly aiding, at least, digestion.

The significance of such occasions was never made more manifest than at this gathering. Fifty years ago, when there were but two Methodist churches in the city, and even thirty or forty years ago, when there were but four, the Methodist people often met together in common services, especially in general "love-feasts," and became well acquainted with each other. The leading members often consulted together on matters of common interest, and manifested deep sympathy in the establishment and progress of the younger churches. They were accustomed, also, in large delegations from each church, to meet at the annual camp-meeting on the Cape.

Now there is no common bond but the common faith and the interchange of the itinerant ministry. There are no common gatherings largely attended. The love-feasts are all local. The membership is so large that they fail to form acquaintance outside of the several churches. Little interest is felt in the prosperity or adversity of sister societies. Each body sighs under its own burden, or shouts unaccompanied over its own victories. It is somewhat difficult to awaken the old *esprit de corps* and to call the churches of the city to unite in any large common enterprise for the growth and prosperity of the denomination. The uncomfortable termination, a few years since, of a large church extension movement, in which many of the leading men of the city and vicinity were interested, and which was struck at an unfortunate moment by the late business panic and depression, served to quench any growing enthusiasm for a combined endeavor in the work of city evangelization. About the only social bond that remained between the churches was this Methodist Union, which was born in better times and has survived all the adverse incidents of the last fifteen years. Many brethren that were its early and active members have joined the vast company of the redeemed above. Many have been scattered over the country. For a few late years its numbers were limited; for the last two or three they have been larger than ever.

Beyond the value of the intellectual provision made for the monthly meetings—the able and practical essays and lectures, and the discussions of

denominational topics—the simple monthly assembling and interchange of Christian salutations are worth all the expense of time and money incident to its support. It develops the far too torpid element among us of denominational loyalty; it awakes mutual sympathy and gives occasion for brotherly aid; it inspires confidence in the permanence of our Christian work, and forms a vital and strong tie binding our young men to the church of their spiritual birth and nurture. But the discussions enlarge our Christian views, give broader conceptions of the special work to which God has called us, bring us into sympathy with all the great movements of the church, and inspire us to a higher standard of consecration in service and in charity.

This last was the thought of the hour at the meeting last week. Dr. James M. King, of New York city, was the guest of the evening. Amid the social pleasures of the occasion, its creature comforts, its pleasant entertainments of song, his admirable short address, with the excellent remarks of Dr. Butler, formed the substantial portion of the enjoyment of the meeting, and became its impressive memory and inspiration. Happily linking his solid and solemn words with the festivities of the time by fifteen minutes of wit and humor, fairly convulsing in their power, Dr. King gave in the twenty-five that followed such a characterization, illustration and enforcement of the duty of personal consecration on the part of every Christian to active and holy work outside of the church, as is rarely heard. His incidents of individual laborers—ladies from the humblest and the highest social circles—will not soon be forgotten. Who will ever forget that face scarred by small-pox—the awful disease incurred in voluntary home-missionary labor among the wretched and neglected—and the sublime response to one who spoke of it with unconcealed contempt, "These are my highest titles to nobility?"

Graphically enough the Doctor pictured the call for this Christian labor close around our churches, not simply among the poor and outcast, but in the homes of luxury and wealth. The essence of a whole course of sermons upon the evangelization of neglected city and town districts, and an answer to the familiar question, "How shall we reach the masses?" were expressed in the short and eloquent discourse of the evening.

Two pregnant ideas entered, as a working leaven, into the minds of all thoughtful persons present on the occasion—first, that it was an invaluable service to bring Methodist members of different churches together, under Christian auspices, for social enjoyment; and, second, that life is only really worth living when it is entirely consecrated to God, and as largely as possible devoted to the highest well-being of our fellow-men.

## THE PONTIFF AND THE GOVERNMENT OF ITALY.

The conflict between the two powers in Italy has entered into a new phase, caused largely by the presentation of extreme views by certain notabilities connected with the Vatican. To offset the views of Curci, Savarese, and Campello, urging the Pope to accept the new order of things, or at least to agree to a compromise, the last surprise is a pamphlet issued by a Jesuit (dyed in the wool), who proves so much as entirely to overshoot the mark.

According to this new champion, in his monograph entitled "Italy and the Pope," there are on earth two kinds of rule—the authority of God and that of man; and the former is immeasurably greater than the latter. The incarnation of worldly power is the State, and that of divine authority the Pontiff. According to the teachings of this author the will of God is the will of the Pope, and the thoughts of the Pope are the thoughts of God; and he is to be accursed who opposes this papal-divine will. Why the man need say anything more, after such nonsensical assertions, is not so clear. But he proceeds to declare that it was sacrilege on the part of the Italian government to seize the papal States and subject them to civil rule.

The conclusion of this medieval argument is a threat of all imaginable disasters to Italy, with the half-concealed possibility that the Pope might yet be conciliated with the return to him of Rome and the outlying region comprising his former worldly possessions. But the writer acknowledges that the revival of this papal kingdom can only be effected by a miracle, or the interposition of a foreign power; the former he regards as impossible, and asserts that the assistance of the latter can be had at any moment, but adds the regret that on the withdrawal of this foreign element matters would be likely to return to their old condition. Nevertheless, he

claims that the Italian nation is overwhelmingly in favor of the Pope.

Such arguments need no reply; and they receive none from the publicists of the hour, but they are quoted solely to adorn the modern discussion and show the inconsistency of the irreconcilables of the Vatican. They again bring to the front the significant question, "Is the papacy specifically an Italian institution?" So far, the Italians have done many things to induce the world to believe that this is their conviction. They made the "Guaranty Laws" with which they hoped to satisfy the Pope and the Catholic powers. But in this it now seems that they made a mistake. Now of the Catholic powers have ever taken any interest in these laws, and the Pope has done nothing but abuse and malign them; and he has never accepted the money granted as his annual budget, because it would be to accept and endorse the laws that authorized its payment.

The Italians, on taking possession of entire Italy with Rome as its capital, guaranteed the divine sovereignty of the Pope, his inviolability, irresponsibility, and a residence in Italy. But how if the Pontiff were to use this government protection to destroy the peace of other States—as of Germany, for example, whose Catholic population he incites to rebellion against the laws of the State against its church establishment? Suppose Germany were to do what she might reasonably do in the premises, namely, demand of Italy the extradition of a sovereign who is fighting against her interests, would Italy reply, "We cover and protect the Pontiff with our guarantee?" If she did so, Germany might well say, "Then make him attend to his own affairs, or we will punish you as your protectors."

This crisis would bring out in bold relief the danger of the Pope to the State under any international protection, or, indeed, of connecting him with it in any way with the temporal powers of the earth. And Italian statesmen of all shades are now beginning to say, in reply to all complaints about the sufferings of the papacy, "The lack of priests, or of ecclesiastical organizations, or accessories—what is that to us?" And it was far more sensible and safe for Italy to assume this position as soon as possible. Unto Caesar the things that are Caesar's; and unto God the things that are of God.

And this may well be presented as the latest phase of the Romish question. Grant to all persons and interests connected with the church all the rights that they may claim as loyal, and then let them look out for themselves as do religious bodies in other free States. This is what it must soon come to in Italy, and this the Vatican already foresees. And with this prospect before them the Italian Ultramontanes are about to step forth from their retreat and present themselves as *citi zeni* rather than as a peculiar class of individuals belonging to an organization receiving special guarantee from the State. The last words of the Pope show that he has lost all faith in such silly arguments as are presented in the pamphlet, "Italy and the Pope," and consents to become a ruler of flesh and blood.

This movement will lead to a new and stormy era in Italy. The Church now enters into parliamentary life, where it may be the cause of much trouble. At the assembling of the next Parliament there will be an Ultramontane group in the body that will probably, after their German colleagues, take the name of the "Party of the Center." This will induce new activity on the part of all those who are true to the kingdom of Italy, and are desirous of upholding the monarchy as opposed to papal temporal rule on the one hand, or radical rule on the other. It will be a great disappointment to the friends of Italy if this does not afford a firmer guarantee for the profitable development of government matters in the Italian peninsula. The foreshadowing of this event and the broadening of the right of suffrage have already called into life a widely-extended press of all shades of political tendency, and the Pontiff himself in his latest words rings no less louder than that of the establishment of newspapers of the most attractive kind to interest and guide the people. But the nemesis of ignorance, so richly planted by the Church in Italy, will now return to punish its propagators. The papal cohorts are not a reading community.

Our excellent friend, Rev. W. H. Phillips, has a free opening for his protest against our editorial upon the extension of the pastoral term under certain conditions, on the second page. He argues as if we urged a universal extension of one or more years. This we did not suggest; only the proper legalization of what now occurs without law, and the co-operation, at times, with what seems to be an unmistakable indication of Providence. We feel the force of Bro. Phillips' suggestions; nevertheless, we believe that the time has come for additional legislation in this matter.

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## Editorial Items.

The beautiful and pathetic note in our paper last week from the pen of Dr. Trafton has somewhat prepared the thousands of friends, all over New England, of his estimable wife, for the announcement of her departure. She left her earthly home for a heavenly home last Thursday. Mrs. Trafton has been suffering from a complication of serious afflictions for some time. She has anticipated this termination of them, and has been ready for the Master's call. Heaven already embosoms many of her family, and a happy reunion there, doubtless, occurred while tears were falling freely. Eliza Young Trafton was the daughter of Dr. David Young of Maine, a man, with his family, of precious memory, especially through that state. Mrs. T. has, from her first entrance upon the itinerant life with her husband, been greatly beloved wherever she has lived. Of even and sweet temper, unselfish, interested in every Christian work, a model wife and mother, a devout Christian, she has left a fragrant memory in every community where her husband has been a pastor. Hundreds of persons will mourn as if a member of their own families had been removed. But she sleeps in Jesus and awakes in Paradise. The tenderest sympathies and warmest prayers will be called out for the greatly bereaved husband, the invalid daughter, and the two sons. God bless them all!

The following characteristic and touching note announced the departure of Mrs. Trafton: —

"Wollaston, May 18, 1882.

"DEAR BROTHER PEIRCE: It is all over! My darling went over the river at 1 o'clock this morning, whispering 'Peace, peace.' Can you come out on the 11 o'clock train on Saturday and pray with us as we leave for Springfield? We thought so highly of Brother P.

"Yours from under the willows,"

"M. TRAFTON."

The prayers in the houses were held as appointed, and the funeral exercises occurred on Sunday in Springfield. The precious dead was deposited in the beautiful cemetery of that city beside the body of her late greatly-beloved oldest daughter.

— Dr. Tourjé gave, last Wednesday, the one thousand concert by the pupils of his Conservatory of Music in Hall. The performances did honor to the institution and were greatly enjoyed by a large audience. The Conservatory was never more prosperous or doing more thorough work. Its students are well received by the public.

— Of our sick bishops, Bishop Bowman, although still far from being beyond the point of anxiety, seems evidently slowly improving. His trouble originated in a sprained ankle, and his right leg has wasted to half its natural size.

— Rev. C. J. Fowles, the well-known evangelist, opens his beautiful home, called "the Uplands," in Bethel, N. H., for boarders, from the present time until October. It commands a wonderful view of mountain and valley, and is in the midst of the finest scenery of our New England Switzerland. There is no better location than this house in the "hill country."

— Mrs. E. Mansfield opens the Old Orchard House, one of the largest and best situated of the hotels upon the high grounds above the famous Old Orchard beach, June 20. She will have fine accommodations for 400 guests, and all her old friends will be happy to avail themselves of the superior opportunities for seaside enjoyment which their favorite land can now afford them.

— Mr. J. N. Stearns, the energetic publishing agent of the National Temperance Society, New York, has compiled and issued a very useful tract for the times, entitled "Prohibition Does Prohibit." This he shows by a "cloud of witnesses," bearing the most unquestionable testimony. The pamphlet costs 10 cents, and should be widely sold. It is the good seed of a great harvest.

— Mr. Henry H. Faxon has performed a good service for the temperance cause in the State by publishing, in a pamphlet form, all the existing legislation of the State on the sale and use of liquors, the observance of the Lord's Day, suppression of nuisances, licenses, regulation of police, etc. Copies can be had for 10 cents, or for 10 cents, of Mr. Faxon, 36 Bromfield Street. Temperance men throughout the State should make themselves familiar with all the law we have on this subject, and see that it is executed.

— We are indebted to Dr. S. F. Upham, Professor of Practical Theology and Library, for a copy of the handsome catalogue of Drew Theological Seminary for 1882. There have been 88 students in the different classes—23 seniors, 25 in the middle class, 22 juniors, and 18 special students. Beautifully situated, with an able faculty, well-endowed, and supplied with material appliances, this biblical school is enjoying, as it merits, much popularity.

— The Board of Indian Commissioners make their thirteenth annual report for 1881. They give special emphasis to the importance of Indian schools. They present no new measure, but urge the establishment of just legal tribunals for the Indians, their home-stead rights, and ample means of education. The reports of the various agencies and of public conferences are very instructive. The importance of this Board is made sufficiently evident by the perusal of this report.

— Dr. W. H. De Puy, for many years the faithful and able assistant editor of the *Christian Advocate*, sailed for Europe, last year, to absent for two months. He goes to meet his wife and daughter; the latter has been studying abroad. We wish him a delightful and profitable trip. He has well earned a season of rest.

— Having occasion to look over a file of *Zion's Herald*, in which the reports of the early sessions of what was then known as the Providence Conference—now the New England Southern—were given, we were amazed to read that, at one session, Dr. Borden, then editor of the *New York Advocate*, was invited to set within the bar. How long the operation continued, or what was the result of it, is not recorded, as far as we can see.

— The *Magazine of Art*, for June, has for its frontispiece an expressive, full-page engraving of "Alone"—a picture of Joseph, Israel, exhibited at the United States Art Gallery. It gives a sketch of J. G. Brown, with a number of illustrations of his most popular works. Some fine pictures by "Remini," with descriptions, are contained, and a full-illustrated paper upon "Queen Anne Plate," "Oliver Painting," the "Royal Scotch Academy," and the "Art of Savages," etc., fill up the title of this interesting and beautiful number. Cassell, Petter, Galpin & Co., New York.

— Southern General Conference has elected four

many years the editor of Europe, last months. He goes here; the latter a highly profitable trip of rest.

Look over a file of the reports of the New England we are amused. Dr. Bond, then locate, was in. How long the result was the result for June, has for full-page en- ture of the United States Art of J. G. Brown, of his most pictures by are contributed, upon "Queen- the "Royal Art of Savages," is interesting and Pette, Gaquin &

ference has elections appear to Wilson, mission- followed by Drs. G. Haygood, is an occasion South, conveniently cathe- a well-trained class of Christian he will bring a episcopal board. Vanderbilt, Univer- and preacher- trave, of Tennessee. May 18, brings the wood's declination had been elect- Fisk, he esteems at this time par-

sentences in Mr. on our first take exceptions, illing in a sketch to leave the af- fecture to stand; but the com- its own name and interesting paper, generous liberty in, without giving recompence to the respondents.

The New England was forced, at South Ab- were absent upon for five months in Philadelphia, intended to learn, is im- put to keep very out has good hope recovery. During kept in "perfect as the staff has

the Conferences bear warm testimony to the efficiency and success of the Garrett Biblical Institute connected with the Northwestern University. A hundred pupils are in attendance; the present graduating class numbering twenty-one. Two hundred and fifty have already been graduated from the institution. The visitors speak in unqualified terms of the thoroughness with which Methodism has been taught. They urge upon the Conferences to fill the rooms of the Institute, and to avoid calling away the students until their courses are completed. The financial condition of the school is very encouraging. The funded debt has been greatly reduced, and the income has exceeded the expenses. They heartily welcome the coming of the new professor, Dr. H. B. Ridgway. Of Dr. Raymond's "Institutes of Theology" they say, that in their judgment "it is a production unsurpassed among us." They look with great comfort to the fact, that by its charter, the institution is within "the special and complete control of the church." We heartily congratulate our Western brethren on this very encouraging condition of their noble school of Biblical science.

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Union had a par- on last Friday, a- was by Dr. Phil- length upon the for the benefit nobleness of such a cultivated city its limits of gro- of inculcating self- the sin of personal sin of personal at Paine, Jr., urged to secure the of the law. He expense of it. Mrs. and Mr. W. H. addresses. Wesley-

of last week, at narrative of Africa, Egypt and were very sa- presentations at entries, on the one in the other corre- objects in these in- arrangement was clear to the au- thorities.

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#### GENERAL MINUTES' STATISTICS.

EDITOR: In the proceedings of the New England Conference at its recent sessions published in Zion's HERALD, of many of our The work is en- chapter in the Life of the word unrecov- ed writer shows, dering of "repen- tance" by the Ro- the dead and sig- word. It means the whole which John the and profited to see by this word, skillful analysis and scholarly and able to make the work to per- 50 cents; pa-

surprising to read in the Southern Conference, on Friday, May 18, in the vest- churches. One D. Vincil, moved entertainment make- for them. Dr. had given the Con- the audience-room Virginia, objected to as it was back the previous evening "a few pence" to place his back the pews!" Elder Sawyer, is so to the use of or- dination, large liberty in at the South? so closely join in that liturgy. "From all

from the last week in the Methodist pasto- Father Wm. Bradlee last Tuesday, of fine presence in almost a perfect rep- er Walter Scott. He intelligence, of much tions, and of excellent

Birmingham, Es-

gland, May 7, 1806, was married July 3, 1811, and immediately started for this country. He first lived in Philadelphia three years, then came to Boston. At the age of 20 or 22, he joined the Wesleyan Church, was secretary of the Sunday-school, and active in church matters before coming to this country. His father was a class-leader and Sunday-school superintendent for fifty years; he himself, also, for about the same length of time. He first joined the Bromfield Street Church, then seceded in the anti-slavery struggle, but returned and united with the North Russell Street Church, during Dr. Colgate's pastorate. In 1869 he removed to Roslindale, and assisted in founding the Jamaica Plain Church, and afterwards that at Roslindale. A full obituary will be prepared by his pastor.

The article in the *New American Review* that will be first read, certainly by professional patrons, will be that by Dr. L. W. Bacon upon "Andover and Creed-Subscriptions." It considers, with characteristic freedom and vigor, the whole question of subscription to creeds, with little approval of them, presenting the usual arguments in which individual concurrences have sought refuge, when the literal interpretation awakens hesitation. Dr. Bacon amply endorses the ability and adaptability of Dr. Smyth for the Andover professorship, but advises him, if in the slightest degree, his conscience revolts from any requirement of the creed of the institution, to say to the trustees: "Gentlemen, . . . before I will write one letter of my name at the end of that document, I will see your endowments perish with you." Among other papers are, a sensible one on the "Currency of the Future," by Senator Allison. Walt Whitman attempts the defense of nudity in art—in picture, sculpture and verse—and closes with a Scripture sanction for it. So the devil quoted the Bible when he tempted Christ. George F. Seward has an excellent paper on the Christian side of the question of "Mongolian Immigration." Prof. J. W. Dowling defends Homeopathy against the argument and the history of the Old School of medicine. O. B. Frothingham has a paper upon "Swedenborg." Isaac L. Rice discusses the question, whether land has a value distinct from the labor expended upon it. The last paper is upon an "Unconstitutional Militia," which the writer believes a national militia to be.

A large committee of ministers from the patronizing Conferences bear warm testimony to the efficiency and success of the Garrett Biblical Institute connected with the Northwestern University. A hundred pupils are in attendance; the present graduating class numbering twenty-one. Two hundred and fifty have already been graduated from the institution. The visitors speak in unqualified terms of the thoroughness with which Methodism has been taught. They urge upon the Conferences to fill the rooms of the Institute, and to avoid calling away the students until their courses are completed. The financial condition of the school is very encouraging. The funded debt has been greatly reduced, and the income has exceeded the expenses. They heartily welcome the coming of the new professor, Dr. H. B. Ridgway. Of Dr. Raymond's "Institutes of Theology" they say, that in their judgment "it is a production unsurpassed among us." They look with great comfort to the fact, that by its charter, the institution is within "the special and complete control of the church." We heartily congratulate our Western brethren on this very encouraging condition of their noble school of Biblical science.

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city, has given  
Brooks, a year's  
spend in foreign  
parts.

Curtis, D. D., of  
the succ-  
cessor at Andover,  
Language and  
not accepted.

was to begin a  
Jackson Street M.  
M., May 10.

Episcopal Church  
will have returned  
its promises of  
construction of  
it is rapidly going

Mission employs  
it paid 3,143,801  
duced 5,746 per  
p.

D. D., Mr. Syd-  
les, by the unan-  
gathering, has been  
general secretary

Methodist minis-  
try in marrying any  
wife or husband

of the Christian  
ary Commission,  
of the late war,  
luff, near Chicago,

one of the oldest  
Methodist Church in  
at his home in  
He had long been  
members of  
Methodist Conference.

Special Service Mis-  
the conversion and  
children, has ap-  
Crafts, of Brook-  
secretary. To its  
reading for chil-  
dren book-marks for  
Bible in the order

ishop Tuttle (Pro-  
Salt Lake City,

the seven hundred  
Mormon families,  
from whom was a  
clergyman who was  
an Agriculturist.

Francis, one of the  
Methodist clergymen  
York, who died at  
day, was born in  
March 18, 1809.

minister for fifty  
years in the York East Confer-  
Church in Brook-  
from the deceased,  
His pastor.

from an annual de-  
in its current ex-  
M. E. Church, New  
minister to change its  
lock of French data  
will be executed  
raise \$21,000 for the  
olportage Society on its useful work,  
distracted and law-  
country. Its col-  
books and reading  
house to house  
years it has sold  
Bibles and good  
they have received

COLUMN.

a lady of San An-  
0,000 silk worms at  
the of the woman suffrage  
nd.

gent, the younger  
minister to Geneva.  
er medical studies at  
y. She is already a  
having been gradu-  
Medical College.

and Mrs. H. A.  
April 17, an ap-  
er women prisoners  
and courts, through  
First Brooklyn Wom-  
erence Union, which  
for the purpose.

re employed on the  
in the astronomical  
ard College. We  
have shown them  
the in the ordi-  
observations in more  
observatory.

of women towards  
th men in all the re-  
is illustrated by the  
an advertising agency  
Street, Boston, Blais-  
and E. E. Foster.  
committee of women,  
s. Emma C. Bascom,  
Bascom of Wisconsin  
L. Delaplaine, and  
have undertaken to  
the literature into the  
State as far as pos-  
sible.

in the House of Repre-  
ent women as well as  
the election of trus-  
churches. Meetings  
are to be held in Jan-  
September, hereafter  
the insufficient as-  
voters.

graduates in good stand-  
reputable medical col-  
ently to be admitted to  
the Philadelphia County  
and were blackballed, al-  
though they had previously voted  
to be eligible for mem-  
ber terms as men.

the Women's Silk Cul-  
132 Chestnut Street,  
had more orders  
erry trees, upon which  
not, could be filled  
come. The orders for  
g planting, they say,  
later than the season, for the moth-  
the church deems it important the bish-  
ops should ask all candidates for ad-  
mission to full membership in our annual  
of October.

## Farm and Garden.

### HINTS ABOUT WORK.

Notes. — Beds for roses should be dug  
eight inches deep. Roses need plenty  
of manure and plenty of water, espe-  
cially when continuous bloom is desired.

Verbenas.—To grow verbenas suc-  
cessfully, plant them in beds cut in the  
turf. Chop the turf well, and thor-  
oughly mix with it a good share of well-  
decomposed stable manure. Never, on  
any account, plant verbenas in wet and  
worn-out garden soil, as they will most  
assuredly fail. Give them a change of  
soil each season, as they do not thrive  
well two years in the same bed. As a  
house plant the verbenas is not a success.  
It is almost always sticky and infested  
with red spiders. They cannot be kept  
over winter in a cellar. With verbenas  
it is either growth or death.

Peas are among the first things to be  
planted. The best varieties for home  
use are Kentish Invicta, McLean's Ad-  
vancer, and Champion. These sown at  
the same time will give a succession.  
Some recommend very light Bliss's  
American Wonder, a new and very  
dwarf variety. It has not had a very  
extensive trial yet, and it is too early to  
decide upon its value for general cul-  
tivation. —Exchange.

Phosphates. — The phosphates so  
largely used in farming operations are  
prepared largely from bone dissolved in  
sulphuric acid, to which is added two  
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## THE WEEK.

## DAILY RECORD OF LEADING EVENTS.

Tuesday, May 16.

Col. Worthington was yesterday confirmed as collector of customs at this port.

The corporation of Cork has offered one thousand pounds' reward for the apprehension of the murderers of Lord Cavendish and Under-Secretary Burke.

The Tennessee Senate has passed a bill to fund the State debt at sixty cents, with three, five and six per cent. interest.

A pleasure boat containing twelve persons was capsized on Lake Calumet at Fullman, Illinois, on Sunday, and all on board were drowned.

The Senate yesterday disposed of several bills under the Anthony rule and listened to speeches on the bill extending the bonded period of distilled spirits. Forty-five bills and resolutions were introduced in the House and appropriately referred. The bill for the establishment of a national militia guard was defeated. The bill to protect innocent purchasers of patented articles was passed.

Wednesday, May 17.

Six thousand Swedish and Norwegian emigrants passed through Hull, England, on Sunday and Monday, en route to America.

The Philadelphia Press Mason fund, amounting to \$5,542, was presented to Mrs. Sergeant Mason yesterday.

Ex-Senator Dorsey, before the criminal court of the District of Columbia yesterday, pleaded not guilty to the charges brought against him in connection with the Star-route conspiracy. He was placed under \$10,000 bonds.

In the Senate yesterday bills relative to distilled spirits in bond were reported from the finance committee and referred, and the five per cent. land bill was discussed. The Crapo bill for extending national bank charters was discussed at length in the House.

Thursday, May 18.

Mr. John L. Hayes and General F. A. Walker of this city are being urged for appointment on the tariff commission.

Funds to the amount of £5,200 have been subscribed for the Dean Stanley memorial.

A serious railroad collision occurred at Bridgeport, Conn., on one of the New Haven road, yesterday, but no lives were lost.

The Garfield Home for working girls was opened in London, yesterday, by Minister Lowell. Mr. Gladstone and many other distinguished Englishmen were present.

In the Senate, yesterday, an adverse report was made on the joint resolution tendering the thanks of Congress to and conferring additional rank on Chief Engineer Melville, U. S. N., and the matter was indefinitely postponed. The general debate on the Crapo bank charter bill was concluded in the House. Pending a vote on an amendment, the subject went over for the day.

Friday, May 19.

Lieut. Danenhower and party, of the lost steamer "Jeanette," sailed from Liverpool for America yesterday.

The eclipse of the sun was successfully observed at Soham, Upper Egypt, on Wednesday, by English, French and Italian astronomers.

The first meeting of the trustees of the Slater fund for the education of the colored people of the South was held in New York yesterday, ex-President Hayes presiding.

In the Senate yesterday a bill was passed authorizing the receipt of United States gold coin in exchange for gold bars. The five per cent. land bill debate was continued. The work of amending the Crapo bank charter bill was continued in the House, several of the proposed amendments being adopted and others rejected.

Saturday, May 20.

An \$800,000 fire occurred at Lyons, France, yesterday.

The Irish Repression bill has passed its second reading in the House of Commons by a heavy vote.

Ten thousand Russian Jews at Brody, in Eastern Galicia, are reported to be utterly destitute and without shelter.

Property valued at \$300,000 was burned at Leadville, Col., yesterday.

Bills making an aggregate appropriation of \$1,975,000, for the construction of public buildings in different parts of the country, were passed in the Senate yesterday. The five per cent. land bill was passed. The House amended the national bank charter extension bill, and passed it. A joint resolution was passed appropriating \$16,000,000 to supply a deficiency in the appropriations for army pensions.

Monday, May 22.

Over 23,000 emigrants have landed in New York during the past week.

Egypt is again disturbed. The English and French squadrons have arrived at Alexandria.

Among our new advertisements our readers will notice that of Meers, H. A. Hart &amp; Co., at No. 105 Washington Street. Their spacious and beautiful store is filled with Carpets and Rugs from the choicest qualities and patterns, to the lower grades, which come within the reach of all. Just now they are offering great bargains in Smyrna Rugs and Mats; also Brussels Tapestry and English Feltings. Give them a call. It will be worth the trouble, to see this elegant store, even if you purchase no goods.

Tuesday, May 23.

Attention is called to the advertisement of Cheney Bigelow Wire Works, Springfield, Mass. They are manufacturers of Wire Guards, Railings, Brass and Wire cloth. All in want of goods in their line, will find it to their advantage to correspond with them.

Vegetine cures and purifies the blood, thereby causing humors of all kinds to disappear.

Purchasers of carpeting should not fail to call on John H. Pray, Sons &amp; Co., and their spring styles.

Prevent weakness and degeneration of the kidneys and urinary organs, — Malt Bitters.

There is no bitters in the market which will do so many people good without the risk of doing anybody harm as Wheat Bitters.

Sick and bilious headache, and all derangements of stomach and bowels, cured by Dr. Pierce's "Pellets" — orantin, bilious grannules. 25 cents a vial. No cheap boxes to allow waste of virtues. By druggists.

Large DEMAND FOR BEATTY'S ORGAN. — Washington, N. J.: Beatty's Organ Factory, located here, is running the largest and best organ works for Beatty's Organs is increasing daily. To-night that he will manufacture and ship 1,500 Beethovens 27-stops \$90 Organs during this month. His Switch Back Railroad is now completed.

No cheap mixture to impose on credulous humanity is Wheat Bitters. It is a most potent tonic and recuperant. Try it and be convinced.

IVES AND POND PIANOS. — How to obtain one. This company manufacture several varieties and styles of Upright and Square Piano Fortes, making only the very best instruments, warranting them to be strictly first class in all respects. They are now prepared to furnish their Pianos at most reasonable prices for cash or on their system of easy payments to purchasers in all parts of New England. Send for Catalogue giving full information. Address 597 Washington Street, Boston.

GENERAL GIFT OF BELLS.—CHURCH AND SCHOOLS REMEMBERED.—A bell bearing the following inscription was cast yesterday by the Clinton H. Meneely Bell Company: "Presented to the Presbyterian Chapel, Parowan, Utah, by the Second Presbyterian church of Troy, N. Y., A. D. 1882." This is the third gift bell procured by the ladies of Troy Utal worshippers. A bell for Father Kelly of Utal's third purchase, has also just been sold. From these statements it is evident that the Mormons are not left alone in their so-called religious belief, but are besieged on every side. At the above foundry there is also a bell for the Sheldon Jackson Institute, Sitka, Alaska, the gift of a woman's missionary society in Jamaica, N. Y., as the inscription states. Also a bell, weighing over a ton, for the university of the State of Missouri, inscribed as the gift of the president of the board. A pair of four bells for Cornell College, Mount Vernon, Iowa, to be rung in the order of the cardinal directions. Beloit College has also recently taken a large peal, of which the bell donated by our esteemed townsmen, Prof. H. B. Mason, was the initiative. In this connection we can appropriately notice the recent gift of a bell by Messrs. Merriam of Springfield, Mass., the wealthy publishers of Webster's dictionary, to their home church near by. Churches and schools go hand in hand. "Nunc occasio est et tempus" (now is the opportunity and the time) is the motto on one of the above mentioned bells. The "Quod habet aversi audendi" (which the world hear, hear in their heart) is the sentence cast on one of our latest city church bells. Would that these messages might be heeded by all who hear the school and church bell summons. — *Troy Daily Times.*

Plan of Episcopal Visitation [CHRONOLOGICAL.]

Conference. Place of Session. Date. Bishop. Geyer &amp; Switzl. Franklin on M., June 7. Harris

Denmark Miss. Odense. June 16. Harris

Sweden. Gotoborg. June 22. Harris

Norway. Larvik. July 6. Harris

Utah Mission. Salt Lake City. July 13. Hurst

Delaware. Center, Md. July 24. Foster

Montana Miss. Bozeman. July 21. Hurst

Colorado. ColSprings, Col. Aug. 3. Foster

Columbia River. Baker City, Or. Aug. 10. Hurst

Indiana. Sullivan, Ind. Aug. 20. Simpson

Michigan. Muskegon. Aug. 24. Merrill

Black Hills Miss. Deadwood, Dak. Aug. 24. Merrill

N. W. Indiana. Mich City. Ind. Aug. 23. Peck

Oregon. Albany, Or. Aug. 23. Hurst

S. California. San Ildefonso. Aug. 20. Simpson

Central German. Toledo, O. Aug. 30. Andrews

Nebraska Miss. Lincoln. Aug. 30. Merrill

Michigan. Dayton, O. Sept. 6. Andrews

Massachusetts. Worcester. Sept. 6. Wiley

North Ohio. Millersburg, O. Sept. 6. Warren

St. Louis. Geva. Sept. 7. Simpson

N. W. Swedish. Chicago, Ill. Sept. 7. Peck

S. California. Los Angeles. Sept. 7. Peck

Nor. China Miss. Kien Kiang. Sept. 8.

Denmark. Wintersett, Ia. Sept. 13. Wiley

West Wisconsin. Portage, Wis. Sept. 13. Wiley

Detroit. Mich. Sept. 13. Peck

Central Ohio. Springfield, O. Sept. 13. Wiley

Iron Mountain. N. E. Michigan. Sept. 13. Hurst

Upper Iowa. C. Rapids, Ia. Sept. 20. Wiley

Illinois. Lincoln. Sept. 20. Wiley

West German. Sondesa. Sept. 21. Bowman

Central Ohio. St. Paul, Minn. Sept. 21. Bowman

N. W. German. Le Mars, Ia. Sept. 21. Merrill

Iowa. Cedar Rapids, Ia. Sept. 21. Hurst

Missouri. Sheldon, Ia. Sept. 21. Hurst

Ohio. Ironton. Sept. 23. Hurst

Upper Iowa. C. Rapids, Ia. Sept. 29. Wiley

Illinois. Lincoln. Sept. 29. Wiley

West German. Sondesa. Sept. 21. Bowman

Central Ohio. St. Paul, Minn. Sept. 28. Merrill

Iowa. Cedar Rapids, Ia. Sept. 28. Hurst

Minnesota. Owatonna, Minn. Sept. 4. Merrill

West Virginia. Clarksburg, W. Va. Oct. 4. Andrews

C. China Miss. Kien Kiang. Oct. 4. Warren

Chicago. Ill. Milwaukee, Wis. Oct. 5. Wiley

Dakota Miss. Parker, Dak. Oct. 5. Foss

New York. Ithaca, N. Y. Oct. 11. Peck

Holton. Chattanooga, T. C. Oct. 28. Simpson

East Texas. Waco, Tex. Oct. 28. Simpson

Columbus, Tex. Dec. 7. Bowman

West Texas. West Point, Ia. Dec. 7. Foss

Aurora, Ill. Oct. 4. Merrill

Minnesota. Owatonna, Minn. Oct. 4. Merrill

Texas. Houston. Dec. 13. Peck

Central Texas. Morris Chapel, Nov. 16. Warren

Austin. S. Antonio, Tex. Nov. 23. Bowman

Brownsville. Tex. Nov. 23. Warren

Georgia. Atlanta. Nov. 23. Foss

S. German. Sondesa. Nov. 23. Bowman

Widow's Alm. Nov. 23. Bowman

West Texas. Columbus, Tex. Dec. 7. Bowman

Aurora, Ill. Dec. 13. Peck

Minnesota. Owatonna, Minn. Dec. 13. Peck

Texas. Houston. Dec. 13. Peck

New Mex. Miss. Albuquerque. Nov. 8. Foster

Arizona Miss. Tucson. Nov. 8. Foster

By order, and in behalf of the Bishop. E. G. Andrews, Sec.

NOTICE.—The M. E. Church of Warren, which was remodeled and enlarged, will be dedicated Wednesday, May 24, at 3 p. m. by Rev. J. A. M. Chapman, D. D. Address in the parsonage, pastored by him. All are invited to call on former pastor and their families especially invited. A call will be served in the church.

ALONZO SANDERSON, Pastor.

Warren, May 10, 1882.

NOTICE.—The Annual Meeting of the Massachusetts Divorce Record Association, will be held on Thursday, June 1, at 10 A. M., in Pilgrim Hall, Congregational Building, Beacon Street, Boston.

C. H. SPALDING, Sec.

NOTICE.—The Broadmoor Street Society are arranging for another grand Methodist galas, at Silver Lake, on the 12th of June. Distinguished speakers and good band have been secured.

Several other schools in the vicinity of Boston will join the Broadmoor Street organization.

A few more can be accommodated by an early application to SILAS PEIRCE, 59 Commercial Street, Boston.

DISTRICT STEWARDS' MEETING.—The District Stewards of the Lynn District will hold their Annual Meeting in the Committee Room, No. 6, Wesleyan Chapel, Boston, on Tuesday, June 6, at 11 o'clock a. m. A full attendance is expected.

L. H. THAYER, P. E.

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